A SERMON

PREACH'D at the FUNERAL

OF

Sir ALAN BRODERICK Kt

Who DYED at

WANDSWORTH

IN THE

COUNTY of SURREY,

On *Thurſday, November* 25th.

And was Interr'd there on FRIDAY, *Decemb.* 3d. 1680.

By *NATHANAEL RESBURY*, M. A.
Miniſter of the ſame Place, and Chaplain to the Right Honorable *Arthur* E. of *Angleſey* Lord Privy Seal.

LONDON,
Printed for *Walter Kettilby* at the *Biſhop's* Head in St. *Paul's* Church-Yard, 1681.

To the Right Worſhipful

Sir *St. JOHN BRODERICK* Kt.

AND THE

Reſt of the Worthy Relatives

OF

Sir ALAN BRODERICK Kt.

DECEASED.

HOW unfit a Perſon I am to make my firſt appearance in publick, in a Diſcourſe of ſo Excellent a Man as your Brother was, You your ſelf may beſt judge, who ſo well have known both Him and Me. You knew Him equal to what the beſt Mind could think, and (I had almoſt ſaid) beyond what the beſt Tongue could ſpeak of Him. And you know me, ſo little and inſignificant a thing, that, if the World were to take the meaſures of good Reports from the Perſon that makes them, the Perſon repreſented would be an huge ſufferer.

Non eget auxiliis, nec defenſoribus iſtis.

He needed not, (becauſe he deſpis'd and was above the tickle of being known and fam'd in the World) but he deſerv'd the Pencil that gave ſo lively a touch upon the Incomparable Mr. Cowley, *a Perſon that both knows ſenſe, and alſo how beſt to expreſs it in his own* Mother tongue. *As to what hath been endeavour'd by Me, that it ventures abroad beyond the compaſs of our own* Pariſh-Church,

it must be charg'd, partly upon my own forwardness to show my respects in saying something, though so much beneath him; and partly your Complement in telling me it was worth the while; but chiefly the instance of some persons that had heard, and either did themselves, or suppos'd others might lye under the prejudice of some slanders, which the malevolent humour of this Age may have affixt upon his Name. I mean chiefly as to his living or dying in the Romish Faith. Indeed, had it pleas'd the All-wise God to have restor'd him to Himself and the World from this last sickness, it would have been very needless for any one to have added one tittle to the Memoires of himself, which he would have blest us with in his own hand-writing. For, having taken notice what entertainment those Remarks upon the Lord Rochester's death did generally meet with, and that all his Religious breathings were accounted by some the raves and delirancies of a sick brain; by others, a subtile fetch at last, to take off the stench of his name, and entitle all his former lewdnesses at least to the Charity of good minds, so as they should forget them in the joy they conceiv'd at his pretended change: and by most, a pang of horror upon his Conscience under the terrors of death: either of which, if believ'd, might effectually hinder the advantages that such examples otherwise do naturally yield; Your excellent Brother (I say) having observ'd this; did resolve (and that at a time when neither Himself nor any of us had any suspicions but that he was returning to a good state of health again) to have given the World a publick account in his own unmatchable way of

thinking

thinking and expreſſion, the ſentiments he had of Religion both as to the Faith and Practice of it. This, he not only made me hope and expect upon my firſt ſuggeſting the expediency of it; but afterward hinted it to a much more * valuable Perſon upon a viſit he gave him; wherein (by the way) the Dr. profeſt, he never found the joy and pleaſure of two hours throughout the whole courſe of his life, in compariſon to what had tranſported him from that kind of diſcourſe he had then been entertain'd with by Sir A. Broderick.

* Dr. Heze Burton.

However, though it hath pleas'd God in his unaccountable wiſdom to prevent ſo uſeful a teſtimony from himſelf, and it is ſo weakly undertaken by a very unſuitable Pen, yet I hope the truth of what is ſaid will make ſome compenſation for want of the niceneſs and elegancy of the compoſure. And as to the truth and credibility of what is here avow'd, I hope the ſolemn proteſtation which I have adventur'd to make in the body of the Sermon, will even yet juſtifie it, though we live in an Age wherein the great myſtery of Jeſuitiſm hath appear'd in that effroncy, as to harden the minds of Criminals to palliate their Treaſons under ſuch ſolemn Oaths at the laſt periods of Death it ſelf, that it may for the future almoſt deſecrate all due veneration to that great Sanctuary of Truth, and render it even uſeleſs amongſt men.

Be it as it will, I knew the ſubject uncapable of flattery, and therefore gave my ſelf the larger ſcope of commendation, becauſe I knew my ſelf ſtill within the limits of what he deſerv'd. For certainly he was ſuch an one whoſe bulky vertue bore no proportion to his little ſtature, but it had quickly

invaded

invaded and overſwell'd all the parts of it, as Statius
at. 1. 1. beb. *ſpeaks of little* Tydeus.

----------Totos infuſa per artus
Major in exiguo regnabat corpore virtus.

One thing more, I think my ſelf bound to account for; and that is, that whereas I ſay in my Sermon, that for ſome years before the cloſe of his days, he engag'd in the beſt thoughts and in the beſt practices of life; I would thereby deliver him from the diminiſhing imputation of a death-bed repentance. It was not the dread and terror of that which Nature ſo eaſily ſhrinks at, that govern'd him in this change of life, but the juſt ſenſe and reaſonings in his own mind, improv'd and cultivated by the Grace of God, that had determin'd him in a well-temper'd reſolution of future devotion toward God and uſefulneſs toward Men.

He oftentimes told me, that he had not naturally that dread and horror for Death, that ſeem'd in the tempers and conſtitutions of ſome Men: even then, when (as he expreſt himſelf) God knows, he had all the reaſons imaginable, to have trembled every joynt at the fears of a ſurprize, he had no more perplexing apprehenſions of Death, than of that fly, which in the inſtant of his ſpeaking, was moving upon his hand. In his laſt ſickneſs, as there was nothing unuſual that for a long time gave himſelf or his friends any concernment for the iſſue of it, ſo when any threatning ſymptoms did grow upon him, he ſeem'd to be under no fright at them; ſo that neither before, nor in his ſickneſs was it fear, but choice that made him what he was.

I confeſs, there was a very remarkable Feaver two or

three

three years before his death, that had given us nearer apprehensions of losing him, than this last had done till the very close of it; and this did indeed fasten in him the resolutions he had antecedently taken, of being more useful and exemplary in his Generation, if God should spare him; which we all visibly experienc'd in that remainder of time wherein we afterward enjoyed him. He made it evident that his sick-bed goodness was not as the Morning dew which past away upon the warmth and vigour of his health again, but remain'd & exerted it self still in more fruit, to the last minute, wherein he was capable of acting like himself. I cannot omit one very considerable passage he told me of, and which he had made a very thoughtful observation of himself; and that was, that he had taken notice, how for a long time after he had begun to bethink himself, he gave himself a task of consulting the Holy Scriptures every day, especially some portion in the Psalms, which he always had a peculiar veneration and esteem for, as believing there was something therein that might well suit every circumstance and condition of life, which a man, dependant upon Providence, could suppose himself in in this World; and for which reasons he did with so much eagerness consult & embrace that useful and learned Paraphrase which a Reverend Dignitary in our Church hath lately put forth; besides those most Religious and valuable Meditations of the late Earl of Clarendons, which he had by him in Manuscript. And yet, he told me, he observ'd, that in the daily road of absolving this task wherein he had oblig'd himself, he found so little more than ordinary as to the in-

Dr. Patrick D.P.

ward

ward concern or emotions of his mind, that he could not but think that all this performance was but what we charge the Romanists for resting in, the meer opus operatum, in Religion, wherein he could not be satisfied; and therefore made it his importunate request in his private retirements to God, that he might in consulting his Oracles, find some other relish and savour upon his spirit, some other transports of mind, which, he thought, without the blemish of any unreasonable Enthusiasm, he might expect as the signature and stamp of Divinity in what he read. This, he often prayed for, and this, as he himself believ'd he found some good effects of, so might his observing friends easily perceive, if they took notice but of his outward deportments in any action where the Publick Prayers, or the Holy Scriptures had their share.

But I shall give you no further trouble in enlarging upon any other heads wherein I might find sufficient matter, that would be pleasing to my self, and useful to others. And, as I dare not reflect upon the conducts of Providence, who hath thought fit to snatch such an one from us that had devoted himself so much to his service and our advantage, so I earnestly pray for you his Relatives and mine own particular, that we may so remember his example as to follow it, where he follow'd Christ's, that when we depart we may be with Christ, as we hope and believe he is.

Your faithful and obedient Servant,

Nathanael Resbury.

WANDSWORTH,
Decemb. 24. 1680.

A FUNERAL-SERMON.

Iſaiah 57. v. 1.

The Righteous periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come.

WHether (as ſome Interpreters have conjectur'd) it was a peeviſh and unwarrantable exception that *Solomon* made, againſt the vain and worthleſs ſtate of humane life, or whether it was a ſober and inſtructive remark he deſign'd, from the obſervation he had taken of the common and undiſtinguiſh'd fate both of the *fool*, and *wiſe man*; yet is it ſo certain and undeniable a truth, that (in part) it might proclaim a vanity upon all the higheſt perfections of *Humane Nature* (conſider'd only in this preſent ſtate of life) what he telleth us, *Eccl.* 2. 16. *There is no remembrance of the wiſe, more than of the fool for ever, ſeeing that which now is, in the days to come ſhall be forgotten: and how dyeth the wiſe man?*

as the fool. He had obſerv'd that after all the embelliſhments of *Nature*, or *Art*, when any one perſon by the moſt induſtrious improvement of his *Native* advantages had been labour'd into a wonder of his Age, as to all the *real* accompliſhments of *wiſdom* and *knowledge*; yet the ungentle hand of Death can by one ſtroke wipe out the well-drawn Scheme like the Sponge upon the Slate, and make the Carkaſs of that wiſe and elevated piece of Mankind, as uſeleſs and inſignificant, as the Wretch that had drivel'd out his life in perfect Ideotiſme and unapprehenſiveneſs: when the Man by a long, and happy enquiry into all the deſirable ſecrecies of Knowledge hath made ſo choice and uſeful a collection of thought, that he becomes as well the *delight*, as the *Oracle* of Mankind; he hath then no ſecurity, but that ſickneſs, and his fate may in a few moments befool and baffle all theſe improv'd and heighten'd intellectuals: *His breath go-*
Pſal. 146. 4. *eth forth* (as the Pſalmiſt expreſſeth it) *he returneth to his earth, and in that very day all his thoughts periſh.*

We may make the ſame obſervation, if we take this *wiſe man* and this *fool* under the notion wherein *Solomon*, and other parts of the Holy Scriptures have often repreſented them, *viz.* the *good* and *vertuous*, or the *vitious* and *profligate* man; the *excellency* of the one, and the *worthleſneſs* of the other, are undiſtinguiſh'd (at leaſt) as to the certainty of death; *there is no diſ-*
Eccl. 8. 8. *charge in that war: As is the good ſo is the ſinner, and he that ſweareth as he that feareth an oath.*

An inſtance whereof even in this two-fold notion of Wiſdom we have at this preſent before us whiles we are doing our laſt office to this *Great*, this *Good* man, whoſe cultivation in all the acquirements and ornaments of Nature may give us *Solomon's* reſentment, alas!

alas! *how dyeth the wiſe man? as the fool:* and the exemplary luſtres of whoſe Religion and vertue (the only real and valuable Wiſdom indeed) may juſtly awaken in us the complaint our *Prophet* makes in the words of my Text, *The Righteous periſheth, and no man layeth it to heart, and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come.*

I ſhall not here enquire into the occaſion or introduction of theſe words, nor undertake to determine, from the various gueſſes of Expoſitors, whether the Prophet more directly intended any one ſignal and illuſtrious perſon, *e. g. Hezekiah, Joſiah,* the *Prophet* himſelf, or indeed the frequent deceaſe of Good and Excellent men in general, the loſs of whom, as it was of preſent miſchief and diſadvantage to thoſe that ſurviv'd them, ſo did it ſeem an *omen* and *preſage* of a calamitous Age, from the miſeries of which, it had pleas'd the Divine Providence, to draw off thoſe that had been peculiarly endear'd to him.

It may ſuffice for our purpoſe that the *Prophet* makes his complaint in theſe two Obſervables.

1. The Nations loſs and deprivement of ſome excellent Perſon or Perſons, whoſe excellency, and conſequently the greatneſs of their loſs, is intimated in a double character which may comprehend their Devotion and Piety toward God, and their uſefulneſs and deſirableneſs toward men: *The Righteous periſheth and Merciful men are taken away.*

2. He reſents the ſtupidity and ſenſleſneſs of the Age and Nation, that regard not ſuch unlucky and preſaging events; they neither apprehend the preſent inconveniencies and miſchiefs of ſuch a loſs, nor think at all how ill and portentous an aſpect the Death of

ſuch Men may have to future calamities. Though *the Righteous periſheth, yet no man layeth it to heart*, though *merciful men are taken away, yet none will conſider* the impendent evils they might reaſonably upon that occaſion expect; *they do not think that the Righteous is taken away from the evil to come.*

I might from both theſe Obſervables, engage in a very uſeful ſubject of diſcourſe, by ſhewing in general,

1. That the Death of Good men, where it is precipitated, and hath not in it the unavoidable reaſons of Nature and old Age, may be juſtly accounted a ſevere and deplorable infliction of Providence; it is a chaſtiſement and act of Divine judgment upon the Place or Nation that is thus depriv'd of them. This might be argued from manifold advantages of ſuch Mens abode and continuance amongſt us: Partly what might reſult from the influence of their good examples; the minds of Men being indeed more eaſily ſhap'd and modell'd into a conformity of goodneſs by *Example* than by *Precept*: and Religion deriving its viſible encouragement and countenance from the exemplary lives of ſuch Men, it takes off that vicious modeſty and ſhieneſs that ſome have of being ſingular, and makes them more confident and chearful in doing well, when they ſee others do ſo too.

But further, beſides the influence of Good example I might urge the advantage of Good men's Prayers while they are in this World. Their Prayers, like
2 Sam. 6. 11. the *Ark* in *Obed-Edom's houſe*, do frequently ſecure a *bleſſing* within their circuit and ſphere of action. It is an expreſſion it pleaſes God himſelf to uſe by his Prophet *Ezekiel*, that when the Nation of the *Jews* had made themſelves ſo deeply obnoxious to God, that he

he found himſelf immediately provok'd to ruine them; *I ſought for a man* (ſaith he) *among them that ſhould make up the hedge, and ſtand in the gap before me for the Land, that I ſhould not deſtroy it: but I found none.* *Ezek.* 22. 30. And thus we find *Moſes* actually prevalent by his interceſſion, ſo as to divert the ſtroke when it had almoſt fallen upon the provoking *Iſraelites* to their utmoſt deſtruction, *Exod.* 32. *à* 9. *ad* 15.

Laſtly, the advantage of Good men's continuance amongſt us might be argu'd from their active and effectual uſefulneſs in the whole courſe and tenor of their lives, the zeal and gravity of their inſtructions may help to correct and inſtitute the manners of ſome, the ſobriety and juſtice of their actions to rebuke and convince others: in a word, their mercifulneſs and charity (for it is the property of ſuch, to *go about doing good*) may diſperſe it ſelf to the feeding of the hungry, the clothing the naked, protecting the oppreſſed, and relieving the univerſal want and indigency of the neighbourhood. But for theſe things; I muſt ſatisfie my ſelf only with a tranſient hint and glance at them. Nor ſhould I indeed ſo much as mention them, but that they directly ſubſerve to the purpoſes of this ſolemnity.

2. It might be further remark'd, how portentous and preſaging a thing it is, and points toward a Deluge and inundation of miſeries upon that place, where Good men are frequently, or immaturely call'd off. It is a ſign (according to what is intimated in the Text) that Providence through the foreſight it hath of the approaching ſtorm ſecures a ſhelter beforehand for the fondlings of his care and indulgence; that he is not willing (according to what *Abraham* once pleaded in *Sodom*'s behalf) *to deſtroy the righteous with the wicked,* Gen. 18. 23.

and

and so is beforehand removing the obstacles and restraints of his vengeance that without the interposure of any *moving* and *compassionable* object, he might take his full *blow*. It is like *Noah*'s housing in the *Ark* before the old World could be drown'd: or the Christians quitting *Jerusalem* and retirement to *Pella* before the *Roman Arms* could perfect their victory upon that Place and Nation. This might lead into a large Field of collection both from the Holy Scriptures and other Histories that would illustrate this argument, how the destruction and overthrow of whole Communities hath trod upon the heels of the unripe and unlucky death of the best men in it; but the limits of our present hour must prescribe against it.

Gen. 7. 1.

3. Lastly, As consequent to the foregoing observations I might reflect, how stupid and unreasonable a disregard it is to the chastisement and discipline of Providence, where while he thus deals, in removing the best and cull'd part of his *Creation* amongst us, we do with no resentment or concern bewail and deplore the misfortunes or ill boadings of so great a loss.

And now, how far we are concern'd in what hath been hitherto only glanc'd at; give me leave to lay some claim to a due and just thoughtfulness and concernment of mind amongst those of you who have liv'd within the reach of this Gentleman's diffusive goodness and usefulness. It becomes the *Christian*, whatever the sullen *Stoick* might pretend to in some of the peculiar maxims of his *ridiculous*, *impracticable*, (I may add) *inhumane Philosophy*; It becomes (I say) the Christian sometimes to recount the weight and moment of these afflictive incidencies of life that grieve and disease him.

Let

Let me pay that juſt debt to the Memory of him who is ſnatch'd from us, and inſinuate the due reverence and awe you ought to entertain for the frowns and diſpleaſure of him who governs the World, by inſiſting a little upon the nature and quality of our loſs, and giving you as much as I am capable, the image and repreſentation (though in a very rough and unskilful draught) of the Perſon whom we are now depriv'd of. And here I am ſo very well aſſur'd beforehand againſt all danger of *flattery* (the ſubject it ſelf having attain'd ſome degrees, which my mean and crippled thought and expreſſion cannot reach) that whoever intimately knew him will be recollecting ſomething ſtill, which I ought not to have denied him the Glory of.

1. In the firſt place therefore I might be very well allow'd to begin with that uſual head of Panegyrick where the ſubject could well bear it, *viz.* the Quality of his Birth and Extract, and ſo give you his Lineage in a long Series of Worthy and Honorable Anceſtry, who from time immemorial had liv'd in the Regiſtry of Honour in the *Northern* parts, till his own Father, by the occaſion of a Noble truſt, *viz.* the Lieutenancy of the Tower of *London*, came to add warmth to our *Southern* clime, and bleſs'd this place not only with his own and his Religious Lady's preſence and Vertues (whoſe Names and Memories are ſtill fragrant in thoſe odours of goodneſs wherein they had been ſo plentifully ſcented in life) but with a numerous and valuable Progeny, amongſt whom was this Wonder both of *Greatneſs* and *Goodneſs*; Alas! that I muſt ſay he was! -----*Hinc illæ lachrymæ.* But I am afraid I ſin againſt the humble intention and deſign of our *Honourable Friend*, ſo much as in mentioning his Extract; this being a theme of boaſting,

ing which he ſo much deſpis'd, that he could not diſſemble it even in his laſt *Will* and *Teſtament*, wherein he hath made expreſs proviſion that his Herſe ſhould by no means be garniſh'd with the uſual Ornaments of a Family, and no Eſcutcheon ſhould either there or elſewhere appear. Perhaps having that opinion of vulgar admiration and gazing, with the *Moraliſt*, that it ſo little adds to the value of him whom in ſuch trifles they admire, that it is a ſymptom of madneſs in the wonderer: *Τίνες εἰσὶν ἕτοι ὑφ' ὧν θαυμάζεσθαι θέλεις; οὐχ ἕτοι εἰσὶ, περὶ ὧν ἐιωθας λέγειν ὅτι μαίνονται; τί ὖν, ὑπὸ τῶν μαινομένων θέλεις θαυμάζεσθαι; Who are thoſe you would be admired by? are they not ſuch whom you were wont to call madmen? and will you be ambitious of the opinion of a madman?*

Arr. in Epict. L.1. c.21.

2. It would add ſenſe to the affliction of our loſs, could I tell you what treaſures of Knowledge were ſhipwrack'd when this Veſſel ſplit. But for me to endeavour a commendation here, would be almoſt as ridiculous, as for the *Pigmee* to pretend to an hiſtory of the *Gyants*, reckoning he had told you of Prodigies of ſtature, when he had rais'd the *Gyant* ſome few inches meaſure beyond himſelf. I muſt profeſs my ſelf in an Orb ſo many Regions below what this Great man was fixt in, that it might have been as reaſonable for himſelf when alive, to have pretended to add luſtre to the Angels in deſcribing their perfections, as for me to greaten his Name by telling what a Maſter in all the parts of *Science* he was. Yet give me leave to ſay ſomething, who have for ſome years been gleaning after His mighty Harveſt.

Certainly this Age, though more fertile in the *Sons of Wiſdom* than former Ages perhaps have been, yet cannot exhibite many beyond this *Gentleman* in whom

whom there was ſo happy a conjuncture of quickneſs and ſharpneſs of *Wit*, with maturity and ſtrength of *Underſtanding*; comprehenſiveneſs and tenaciouſneſs of *Memory*, with choice and diſcretion of *Judgment*, that is not uſual, I may ſay, hardly repeated in any one inſtance again. His *Memory* was under that command and empire of *Judgment*, that it never loſt a Jewel committed to its keeping, and the Judgment ſo well skill'd and faithful that it would never cumber that great Repoſitory with a *trifle* or *counterfeit*. He had ſo clear and diſtinct a ſenſe of things, that, though he had travell'd all the Regions of *Learning*, yet had never bewilder'd himſelf, and though he had amaſt a treaſure of very heterogeneous materials, yet were they all ſo orderly and methodically diſpos'd, that he could fetch from every proper Cell what might be moſt *delightſome* or moſt *uſeful* in all the varieties of Converſation he maintain'd; and as he had been a mighty devourer of Books, ſo his very *diſgorgings* (if I may uſe the word) had generally more reliſh than the firſt *cookery*: becauſe his judgment had pick'd out and thrown away all the needleſs and ſuperfluous mixtures before he would deign a repetition: that to Me, his cenſure either of Books or Men (which yet had always its candid leaning and byaſs) ſeem'd a very juſt cynoſure and ſteerage in my choice or neglect of them. He, if any, hath made void that old obſervation of *Aliquis in omnibus, nullus in ſingulis*. In *Philoſophy*, there was no old or new hypotheſis, but he had ſo well digeſted (ſo far at leaſt as became the Majeſty of ſo great a Mind to condeſcend to the little ſports of conjecture) that he could with all eaſineſs either explain or redargue it. In *Anatomy*, he could almoſt talk as wondrouſly as he was made. In *Poetry* he had ſo

choice a collection in memory, and so lucky an art in using it for the cheer of conversation, that both the ancient and modern Poets liv'd in him, and when he had any just occasion to bring them into Company, he gave them a dress so decent and suitable, that their wit through all the changes of Ages and Humour did still, when introduc'd by him, appear modish and fashionable. In *History*, he was so universally accomplisht as to all its parts, especially *Topographical* and *Chronological*; that if any imputation can be upon his memory, it must be upon his modesty and reservedness in this particular, that he hath not made some essays in History (to which he might equally have pretended with any one Author extant) wherein he might have given Laws as to method, and his censures as to credibility in the fallacious or disputable reports of Antiquity. Neither let me pass over in an ingrateful silence the advantages my self have reap'd from him, as to that knowledge that lies directly within the sphere of mine own function; for in *Divinity* he was so throughly vers'd, that he could give a strict account of (though he had no delight in) the Wars and controversies of it, and had determin'd himself in the *Truth*, not because he knew not the *Errors*, but because he knew and could argue that they were so. But, as the *Polemick* part in *Divinity* had made him so uneasie that he almost contemn'd the *Schoolmen*, whose method of dogmatizing he thought had been, if not the *original*, yet at least the *Nursery* of these jars and contentions in the Church; and could not but bewail the short and imperfect insight that Humane Nature it self was allow'd in this World, by which the best minds could not *think the same things*, nor hardly bear with each other in their *differences*;

ferences; ſo, thanks be to God, I dare ſay, that for ſome conſiderable time before the cloſe of his days he was a zealous and exemplary proficient in the *practick part*, and made it his buſineſs not only to *think* and *talk* theſe *great* things, but to *live* them too.

And I am glad I am now entred this beſt Scene of his life, that I can in the terms of my Text tell you that the *Righteous* and the *Merciful man is taken from us*; I pray God forbid the Omen, that *he is taken from the Evil to come!*

And indeed, as to all that I have hitherto ſaid, Himſelf (under the ſenſe he had of greater things) was ſo ſlenderly opinionated in ſuch lower accompliſhments, (For he was (if in any thing) *affected*, in deſign'd and ſtudy'd *unaffectedneſs*) that had not the beſt and Noble part of him taken flight beyond the diſturbances of what happens in this Mortal ſtate, it would find it ſelf unealie, that ſuch contemn'd and neglected topicks of praiſe ſhould be mention'd or inſiſted on, towards the eſtabliſhing of his value amongſt Men.

And becauſe my Text points to a twofold Qualification in a Perſon, that may render the death of ſuch an one, a common misfortune and calamity: I ſhall direct my Diſcourſe with reſpect to both of them, as they were eminently viſible in him. The firſt Qualification is *righteouſneſs*, the other is *mercy*: Under the former; I ſhall conſider his *Religion* and *Devotion* toward God. Under the latter, his *Charity* and *uſefulneſs* toward Men.

1. As to his Religion; his Profeſſion was that of the Reform'd, as the Doctrine and Diſcipline of it is eſtabliſht in the *Church of England* by Law: which he took care to leave upon Record in his laſt *Will* and *Teſtament*. And indeed it is no nice or impertinent

fineneſs in this *calumniating* Age to leave ſome undeniable Memorial of what Faith we dye in, becauſe there is a *factious party* on the one hand, who are too apt to brand all actions not done in direct and zealous favour to them, with the odious and reproachful name of *Popery*; and there is a *Jeſuitical* trick on the other hand, to enroll the flower of Wit, or Learning, or Wealth and Intereſt within the Diptychs of the *Romiſh Church*, that when ſuch are dead and cannot ſpeak for themſelves, or when ſtrangers to them, inſpect the *number* and *weight* of ſuch Names, they may be intic'd or frighted into a cloſure with that *party* which hath ſo plauſible an appearance, and whoſe intereſt ſeems ſo ſtrong and invincible.

But as to our *Friend* whoſe worth would almoſt make the ambition of that Church venial, to pretend to a ſhare in him; I have heard him upon occaſion declare ſo great an abhorrence and deteſtation of the *Popiſh* Religion, that he hath profeſt *he could bear the imputation of being Mahumetan or Atheiſt rather than a Romaniſt*; that is, he would not be accounted ſo much a fool as to eſpouſe principles ſo ſoppiſh, ſo eaſily baffled by the very *infancy* of *Reaſon*, ſo deſtructive of common ſence, &c. But, if the World had no other Religion to pretend to, but ſuch an one, he would utterly renounce all. He could not but believe that he had *hands* and *eyes*, he could both *feel* and *ſee*, and therefore would not take a *Wafer* for his *Redeemer*: nor could he imagine the God he ought to worſhip had ſuch a reliſh to bloud, that he delighted to have his Worſhip introduc'd or ſecur'd by Rebellion or Murder, by open Wars, or ſecret Maſſacres, the Torments of Inquiſition, and all kind of Barbariſm. The *Turk* he thought ſomething more plauſible *as leſs cruel*,

and

and the *Atheiſt* more excuſable *as not ſo abandon'd a fool.*

But, thanks be to God, he had no reaſon to flye to either the one or the other, for want of the *reaſonableneſs* or *gentleneſs* and *good nature* of Religion, for he found and lov'd and practis'd it in *ours.* And indeed ſo ſteddy and devoted a Member was he to *this Church.* that in the publick figure he once made in the World, he did moſt ſenſible ſervices to its intereſt, which ſome nearlieſt concern'd can never forget; and that ſo diſtant from all ſelfiſhneſs, that he could not without ſome indignation reject a mighty thankſgiving-offering, which the gratitude of ſome had prompted them to make to him: Nor would he afterward interpoſe his intereſt in behalf of Relation or Friend; leſt it might ſeem an intimation or remembrance of the ſervices he had done; unleſs in one inſtance not long ſince, wherein the zeal and fervour of his love made him make one unſeaſonable requeſt, and the importunity of his friendſhip made him reſent the diſappointment with ſomething a leſs candour than he was wont to interpret things; His *love* having ſo far byaſs'd his *judgment* at that time, that he could not conſider what the wiſdom of thoſe with whom he interceded did diſcern, as to the *worthleſsneſs* and *inſignificancy* of him for whom he had ſolicited. So much may ſerve as to what Profeſſion he made.

As to His Practice: This for ſome years laſt paſt (to which my ſelf have been an eye-witneſs, and a joyful obſerver) hath been ſo ſignally Religious, that as in none of the excellent endowments, I have already mention'd, He was of the ordinary rank, ſo, herein (how late ſoever he ſet out) yet when he once began the courſe, he made ſuch large and nimble ſteps

Heaven-

Heaven-ward, that he out-ſtrip'd the ordinary Paſſenger that had begun long before in ſelf-denyal and the zeal of his Devotions, in Circumſpection and Watchfulneſs over his actions and thoughts, in largeneſs of mind both for and toward God, in all the exerciſes of a deep and ſerious repentance, and in all the noble reaſonings of faith beyond what is obſervable in the common ſtages of Chriſtianity.

I will readily acknowledge (and why indeed ſhould I ſcruple to own what himſelf with ſuch repeated contrition and brokenneſs of ſpirit would to all ſober ears ſo freely and heartily condemn himſelf for?) that a long Scene of his life had been acted off in the Sports and Follies of ſin: if I may uſe his own words, it was a *Pagan* and *Abandon'd* way he had ſometime purſu'd, Scepticiſm it ſelf not excepted, wherein the poinancy of his Wit, and the ſtrength of his reaſoning (even in that very argument, the uſing of which proclaims a Man, in the Language of the Holy Scriptures, a very fool) may have been the occaſion of a great deal of miſchief towards ſome that are already gone to their accounts without the happy retreat that himſelf made; and others who may yet ſurvive him, and ought to improve the goodly example he hath given them, of reſcuing themſelves from thoſe ruinous illuſions, wherein their miſopinionated wit, and deceitful charms of their own Luſts have hamper'd and entangled them.

But I mention theſe things, and I hope all good minds will entertain them with that kind of Joy, which the *Angels* themſelves are ſaid to expreſs at the *converſion of a ſinner*, *Luke* 15. 7, 10. A Joy (if I may ſo ſpeak) that had been wanting in *Heaven*, had it not been for the recovery of ſome *profligate*

ſligate Wanderers on Earth; a pleaſure which the Indulgent *Father* could not have conceiv'd, had not the *prodigal Son returned to himſelf and him.*

We live, I confeſs, in an Age wherein Credulity is the leaſt of our Crimes; we are not eaſily induc'd to believe any thing, but what perhaps ſome deſtructive wheadles from the *common enemy* may whiſper and inſinuate; ſo that it is not an eaſie matter to poſſeſs Men with any aſſur'd perſwaſion of the truth of ſuch an inſtance, when we come to tell them of the mighty change and amendment of ſuch as have been remarkable in Vice. Even good Men themſelves think it their prudence to queſtion ſuch an event, as hardly comporting with ſo perverſe and naughty an Age as this is; and Ill men apprehend it their intereſt to ridicule and laugh ſuch a ſtory out of the belief of others, leſt a new Monument ſhould be erected to their ſhame; and ſo on both ſides it is entertain'd either as the dawbs and flattery of the *Narrator*, or the diſguiſes and perſonatings of the *Penitent*, deſigning only a good fame, and to leave a perfum'd Name behind him. It hath been the fate of a late *Noble Perſon*, who having quitted the ſtage of this World with an action far different from the entry he made upon it, being indeed a Prodigy of Converſion from the extremes of ill, to the extremes of good; the incredulity of moſt Men hath given ſuch modeſty to the Reverend Perſon that could relate the whole with great truth and aſſurance, that he hath been almoſt aſham'd to endeavour that ſatisfaction to the World. I pray God grant we may none of Us live to ſee the day, wherein the fooliſh Legends of ſome Rebel and Dunghil-Saints may not be *E. of Rocheſ.*

be obtruded with easier success, or the contempt and disbelief of them by a fierce and insolent urgency upon us, prove more costly and hazardous, than that, by which we now with so much security deride most important and significant matters of fact!

However, as to the truth and certainty of this joyous instance whose Funerals we now solemnize; I shall for once swear to it, in the words which the Pen of an Apostle hath already hallow'd for me; *Behold, before God I lie not.* I do speak to you the *words of truth and soberness*, when I tell you that for some Years before this Gentleman was taken from us, the bent and tendency of his life and actions was devout and religious. Such was his love to all publick Solemnities of Worship, that he seldom fail'd (and that not unless prevented by sickness or most indispensible occasions) his attendance every day at the Prayers of the Church, which himself also by a stated allowance, procur'd that they should be every day perform'd. His carriage and demeanour in those Services had so much the figure of a warm and transported devotion in it, that I could not forbear sometimes casting a glance at him, that by viewing him I might my self excite and enkindle in my own bosom a new flame from the fire that seem'd to blaze so upon his Altars. His private intercourse and communion with Heaven, I question not but was very frequent and very rapturous; because, for some considerable time lateward, I hardly ever could be alone with him, but he would be discoursing some Cases of Conscience about retir'd Closet-prayer, or the nature, necessity, or qualifications of a true and adequate repentance.

Gal. 1. 20.

I re-

I remember in his last sickness, long before either himself or his Friends had any apprehensions of the nearness of his end, when my self in company with another * Reverend Person were giving him the visit, he did with tears in his eyes, in strange affectionateness bewail to us some perplexities of mind he then labour'd under; and that was, that he thought himself under a mighty incumbency to pray; and yet, such was the ineptitude of his mind at that time through the indisposition of his Body, that he could not think with that strictness and collection of himself that becomes that Holy and Awful Majesty to whom he was to pray; that what between the Conscience he had of a necessity of praying, and the jealousie upon himself lest he should not at that time perform it with all becoming Reverence and seriousness, his mind was much harrast and anxious what to do; For, *Look you* (saith he) *my Conscience is now as tender as wet Paper, torn upon every apprehension of the least guilt before* GOD.

* *Mr. R. Kidder.*

As to the Nature and Qualifications of an *effectual* Repentance in general, he made it the main of his business and study of late days to consult the best and most distinct *Authors* and *Treatises* upon that Subject; and though he had as conductive an apprehension of things in his own large Mind as he could expect to meet with in Books, yet was he so humble and condescending, so little opinionated of himself, that he would turn over any Volume that he believ'd did not trifle upon the Argument, and sometimes consult some difficulties

even with my ſelf, whom, whiles he had reaſon to know he could inform and inſtruct, yet would he as humbly and obligingly enquire of as if he expected ſatisfaction in ſomething that had perplext him. To which purpoſe, I having ſometime ſince run through the Explication of the *Lord's Prayer* in ſeveral Diſcourſes, which he, through a long ſickneſs, had not been preſent at, excepting one or two that concluded the whole; he was ſo little in the thoughts of himſelf as to make it his requeſt to me, that I would go over thoſe Diſcourſes again in publick, it having been a matter of his own ſtrict thought and enquiry a great while, what the extent, ſignificancy, and diſtinct variety of thoſe Petitions in that excellent form ſhould be.

And as he much revolv'd the Nature and Qualification of Repentance in general, ſo he would make the Application with ſeverity enough upon himſelf; more than once complaining to me, *that he had a great jealouſie upon himſelf leſt he had not yet conceived an horror anſwerable to his paſt exorbitances of life, and had not made thoſe ſmart and pungent reflections upon himſelf, that might become one that had ſo long and in ſuch exalted degrees* (as he ſaid) *violated the Laws of his Maker, and made himſelf ſo obnoxious to the vengeance of his Judge.* Yet even as to this he told me; *that if the cutting off one of his Hands by the help of the other, were but a proper or likely way, through the anguiſh of ſuch a Wound, to give him a juſt horrour for his ſins, he would do that as willingly as he ever did any one action that had given him the greateſt pleaſure of life.*

This

This he ſpake with that peculiar vehemency, that if there had been any ſtander by beſide my ſelf, he muſt readily have judg'd him to have been in earneſt. However he hath further told me, *that he had thus far an aſſurance with himſelf that he had attained one of the main and moſt likely requiſites in a ſolid and unfeigned repentance, that by the grace of God he had ſuch a ſenſe and conviction of the folly and unreaſonableneſs of ſin, that no argument, no temptation ſhould prevail upon him to do the like again.* Which indeed amounts to the whole condition required and expected from the Penitent in the Holy Scriptures, and gives a juſt claim and intereſt to that promiſe which aſſures us, *that whoſo confeſſeth and forſaketh his ſins ſhall have mercy.* Prov. 28. 13. And in truth, I have reaſon to believe that his reſolution to abridge himſelf in what formerly he had (perhaps) too liberally allowed himſelf in his too long and too intire abſtinences, made that change upon the *cruſis* and habit of his Body that haſten'd *his end* and *our grief.*

He had for many years practis'd in the *Politicks* of this *Nation*, and having ſo nearly attacht himſelf to one of the greateſt * Miniſters of State that this Kingdom ever knew (whoſe miſtaken Wiſdom and Integrity perhaps hath been ſince better underſtood by the want of him) made himſelf no ſmall Figure in the adminiſtration: wherein (I muſt needs ſay) I never perceiv'd his Conſcience reflecting upon him the reproach of any injuſtice and unrighteouſneſs of Counſel or Action; but as he always aſſoyl'd himſelf in that, ſo I never heard of any Ene- E. Clarend. L. Ch.

my that objected it againſt him. Yet did he for many years before his death make a voluntary retreat from all the buſineſs, or preferments, that even needed and courted him, and after his recovery from a long and dangerous ſickneſs, which hath given him above two years reſpit of life ſince, he told me he burnt all his Papers, all his obſervations and memorials that had any relation with politicks or buſineſs of State, that he might lye under no temptation of diverting his mind from that retirement within it ſelf to which he had now reduc'd and devoted it; being of that Philoſopher's mind, who tells us *how foreign and alienated a thing all true good is from a buſling encumber'd ſtate of life:* δυσεύρετον ἢ παντελῶς ἀνεύρετον ἐν τῷ περφυρμένῳ βίῳ τὸ καλὸν: which, how unhappy a loſs ſoever, ſuch a flame that devour'd ſuch Papers, might occaſion to the World, yet was it an argument indeed, how vehemently this *Great Mind* breath'd and enlarg'd it ſelf toward Heaven the only Centre of its reſt and ſatisfaction; which very thought ſometimes would comfort him, and ſtrengthen his hopes of acceptance with God, (as he hath expreſt himſelf to me) *viz.* that, *that grace and clemency of God that had thus reduc'd, and in any meaſure recover'd him to himſelf, would overlook his former Errors of life, and ſteer and conduct him ſucceſsfully the remainder of his days, till he ſhould enter him into his own joys:* And of this no doubt he would have given us encouraging aſſurances before he had wholly quitted us, but that the firſt paroxyſm in his ſickneſs that gave us any apprehenſion of his death, depriv'd him of his intellectuals

duals and afterward of his ſpeech, that we could reap none of the expected advantages of either; but only ſome lucid intervals we might gueſs, by the devout motion and deportment of himſelf, wherein we might ſuppoſe him importunately engag'd in Prayers that were *unutterable*.

And thus much may ſerve as to that firſt qualification in the *Text*, that adorn'd this Gentleman, and hath made our deprivement of him ſo deplorable, that is, his *Righteouſneſs*, or *Religion toward GOD*.

2. I ſhall make but a brief mention of his Mercifulneſs or Charity toward Men; not that it was ſo *ſmall and inconſiderable*, that it will bear but a ſlender and tranſient *Encomium*. For it was large and diffuſive indeed, but for the moſt part ſo ſilent and unboaſted, that it generally ran deepeſt where it made no noiſe; and I am ſure would have been moſt pleaſing to him (could he have been ſenſible of this ſolemnity) had it not been mention'd at all. But to paſs over the liberal expences he hath been at, in making both beautiful and uſeful the Place of our Worſhip with the appendages to it; I cannot forbear recognizing one ſubſtantial inſtance of his Charity, becauſe it had a double reach, not only for the advantage of the Body, but the Soul too: For he hath ſetled an Annual encouragement for ever, for the reading of Publick Prayers every Morning in the Week, and Twelve Pence to be every Morning diſtributed amongſt the Poor that are preſent there.

What

What ſhall I add more? May I not uſe the Prophet's complaint in part, that *the righteous and the merciful man is taken from us?* But muſt I uſe it all? *that no man layeth it to heart, no man conſidereth that he is taken away from the evil to come?* God forbid. The poor ſurely *will lay it to heart*, when they ſenſibly find one of their main Springs dry'd up that was wont by very ſecret and unobſerv'd conveyances to ſupply and refreſh them. The Good Man ſurely will *conſider* the ſtroke, as what ſeems to have ſenſible diſpleaſure in it; and as he is depriv'd of an Example and Companion in Goodneſs: and I would to God we might All improve it, that by our repentance under ſuch a chaſtiſement, and faithfully writing after ſo great a Copy and Pattern he hath ſet, we may both turn off the *approaching evil* which he ſeems *taken away from*, and attain the ſame Joys and Rewards of Goodneſs which we have good hopes he is now inſtated in. *Which God of his infinite mercy grant, through our Lord Jeſus Chriſt, to whom with Himſelf and his Holy Spirit, be aſcrib'd all Glory and Praiſe for ever.* Amen!

THE END.